/327 cont./

775 /Footnote 19 cont./ They say that at night cries are heard, and no native dares pass by there. When we were there, about 15 days after the burial, the inhabitants still continued to be frightened.

3) Moral principles.

673 They characterize some acts as "ya'ɨsé"; for example, the marriage of persons of the same tribe, to have children from incest between parents and children or between members of the same tribe, the malefice (dohasé), and stealing.

627 The punishment, however, is the obligation of the one who
756 judges himself hurt, if he can do it. The pajé, by his extraordinary powers, is used as an instrument of justice, or rather of vengeance. They do not think, however, that it is legal for him to do so. They fear him, and, when they can, they also take revenge on him.

/328/ 4) Reward and punishment.

177 The concept of a reward or punishment in the other life is less
775 precise. They know, at present, that the good are rewarded and the bad, punished. Perhaps because of Christian influence, they say that the former will "go up," where they will have "good life"; the bad ones "will go down," where "the life is bad."

The concept of good and bad, however, extends so far as to include all those of the povoado as good, and those of the enemy villages as bad. It is, then, a concept in terms of the group, and not of the life of the individuals.

764 The fact that they bury the cadaver with its hunting imple-
775 ments (bow and arrow) might perhaps be a vestige of an ancient belief in a "hunting paradise," as exists in hunting tribes. This belief has been obliterated with the change of the system of life from hunting to fishing and agriculture.

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622 627 tempers but to inflame and to focus angry passions upon the culprit. He does so because the Cubeo do not tolerate a judicious and cold-blooded administration of punishment. Their view is that malicious [673] acts are committed in anger. Such acts provoke anger in return, in the course of which the culprit is suitably punished. Thus, a wrong-doer always runs away. Even if he should regard himself as innocent of the charge, when he learns that charges are being discussed he deems it prudent to leave. He need not be gone very long – perhaps just a few months. When he returns the anger against him has died down and there will be no basis for action. In cases where a sibman 622 is being provocatively uncooperative and the senior households, to- 627 gether with the headman, agree that he should be made to leave, 574 they wait for a drinking party when someone, or the headman him- 614 self, picks a quarrel with the culprit. In the heat of the quarrel the unwelcome sibman is asked to leave. The traditional drinking party [182] seems to serve as the most appropriate setting for the airing and settling of grievances and of disputes.

578 574 Fighting is the most common social disturbance and is inevitable during a drinking party. A quarrel between two men draws in others, usually close kin; each man entering the fray loudly proclaims his reason for joining, justifying by anger his right to take part. Members of the same household always have justifiable cause for anger in assisting one another. More distant kin must cite a personal motive. They can claim a past insult. A host or headman is privileged 578 to intervene to stop a fight but will do so reluctantly. In a Cubeo 574 quarrel the detached bystander is not welcome. Women are usually 622 strongly disturbed by fighting. They dread that someone will get hurt and when a fracas becomes bloody they loudly demand that the headman put a stop to it. If he ignores them, pretending to be drowsy with drink, they abuse him and say he is not fit to be a headman. A headman is drawn to anger and to participation in a fray if a cere- 578 monial friend has joined a fight without asking his permission. 574 Ceremonial friends are as one and should share the same quarrels. Fighting at a drinking party, although actually disliked by the Cubeo, [572] is not a punishable offense, since the angry parties have had full opportunity to retaliate. When the fight is over the issue is usually closed, unless new threats and insults are uttered. Those will be remembered at the next drinking party and serve to start a new fight.

682 Retaliation for murder is the responsibility only of the members of the victim's own household and lineage. Sibmates are under no [614] obligation to avenge a murder unless, they reason publicly, the mur-